LEVEL ONE

Christian Education Magazine

March--April, 1937

Ministerial Training

Number

In this Number »»»

MEETING THE NEED

Editorial, N. C. M.

REINTERPRETING THE CALL TO THE CHRISTIAN MINISTRY. (A strong article by a well-known writer)

Bishop Hoyt M. Dobbs

A SURVEY OF THE MINISTERIAL NEEDS OF THE METHODIST EPISCOPAL CHURCH, SOUTH. (A factual report on a recent study by the director of the Division of Ministerial Education.)

N. C. McPherson, Jr.

PLANNING THE COLLEGE COURSE FOR MINISTERIAL STUDENTS. (An illuminating discussion of the undergraduate training needed by young ministers. Dr. Rall is Professor of Systematic Theology at Garrett Biblical Institute.)

H. F. Rall

WHY GO TO SEMINARY? (A logical and convincing presentation by a member of the theological faculty of Emory)

Lavens Thomas II

CONTINUOUS MINISTERIAL TRAINING. (A delineation of challenging needs and opportunities by the head of the Department of Schools and Colleges)

W. M. Alexander

SHORT ARTICLES

BOOK REVIEWS

SPECIAL DEPARTMENTS

»»»

Christian Education Magazine

PUBLISHED BI-MONTHLY BY THE DEPARTMENT OF SCHOOLS AND COLLEGES OF THE GENERAL BOARD OF CHRISTIAN EDUCATION, M. E. CHURCH, SOUTH, 810 BROADWAY, NASHVILLE, TENNESSEE

W. M. Alexander, Department Secretary
Boyd M. McKeown, Division of Promotion, Editor
Contributing Editors
Harvey C. Brown, Division of the Methodist Student Movement
N. C. McPherson, Jr., Division of Ministerial Education

Entered as second-class matter at the post-office at Nashville, Tennessee. Under the act of August 24, 1912.

Volume XXVII MARCH–APRIL, 1937 Number 2

Toward a Better Trained Ministry

In keeping with the well-established policy of giving the various issues of the MAGAZINE over to a presentation of the respective interests, the general administration or promotion of which is committed to the Department of Schools and Colleges, CHRISTIAN EDUCATION MAGAZINE takes pleasure in making this issue a special Ministerial Training Number.

It shares a conviction being currently expressed in many quarters and being voiced by laymen as well as preachers to the effect that no more urgent problem confronts the Church today than that of enlisting and developing a ministerial leadership of increasingly superior personal qualities and training. It is therefore to the furtherance of an appreciation of that problem and to the promotion of a more general understanding of the steps necessary in its solution that this number of CHRISTIAN EDUCATION MAGAZINE is dedicated.

The leading articles, which develop the theme of the number, have been planned and assembled by Dr. Nenien C. McPherson, Director of the Division of Ministerial Education and Enlistment for Religious Vocations in the Department of Schools and Colleges. B. M. M.

Meeting the Need

Our Church faces a shortage of suitable candidates for the ministry! This is a new situation. Practically all American churches found themselves with an oversupply of ministers during the depression years; discontinued churches, congregations unable to support their pastors and therefore without leadership, fields unentered were the lot of all denominations. This oversupply of ministers may prevail still among some American churches, but it no longer exists with us! Southern Methodism is experiencing a definite need for an increasing number of able and well-trained ministers.

How shall we meet this need? The answer is not simple; there are many factors to be considered. Certainly, there must be no wholesale recruiting, no lowering of the standards. Far better that the number of supply pastors used by our conferences continue to increase than that we receive into our conferences men without the highest "gifts" and adequate college and seminary training. We need the best men, not just more men!

Is the new educational standard set by the 1934 General Conference responsible for the shortage of ministers? The answer seems to be that it has not materially affected the situation, since more than three-fourths of the men admitted to our conferences during the past six years have been graduates of four-year colleges and the majority have attended a theological seminary also. Is there any valid reason, even if we do need more ministers, for the fact that more than ten per cent of those admitted on trial to our conferences in 1936 were voted in under the two-thirds rule because they could not meet the educational requirement?

Vocational guidance is being offered today through many agencies. The larger cities have added experts in this field to the staffs of their high schools. Many books are now available to guide those who are responsible for this work. Few of these, however, will prove satisfactory to those who approach this task as Christian leaders.

Vocational guidance is more nearly an art than a science; nevertheless, pastors and teachers in Christian colleges, who should make this one of the major aspects of their ministry, can secure help in developing their abilities and programs to assist young people in choosing wisely a life-work. Harry Thomas Stock's *A Life and a Living* (Abingdon Press, 1936, $1.00, with the "pupil's handbook," *Preparing for a Lifework,* at fifty cents each) is so outstanding and so finely Christian in its point of view that it is being especially recommended.

The question which all young people need to face is not merely what shall I do, but rather *what shall I do with my life?* It is a life to be invested, as well as *a living* to be made. A young person needs, first of all, to decide: Why am I here? What is the purpose of life? and to answer that in the light of the Christian gospel. Then, having determined the motives which should dominate a Christian life-purpose, one should face the various specific vocations, or callings, which challenge the particular individual. Some of our best young men will certainly hear "the call" to prepare themselves for the Christian ministry!

There is still a place for the public presentation of the challenge and opportunity for service in the ministry. The indirect references to the lives of the great preachers and missionaries may be the medium through which "the call" comes. The most satisfactory and the most effective method, however, is that of personal counseling. In it, the individual is always treated as a person and his decision cannot be made without a frank facing of what is involved and deliberate, prayerful reflection.

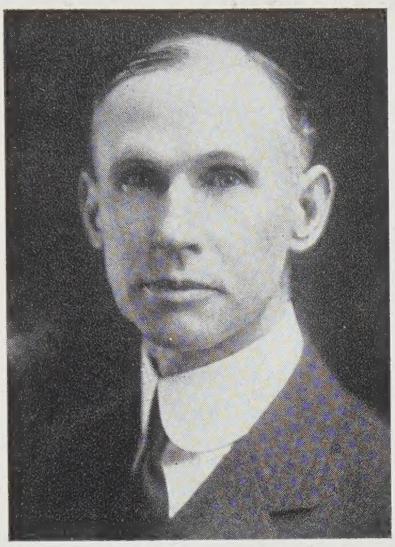
Personal counseling is occupying a continually larger place in the work of the pastor. Some technical training is desirable, but counseling cannot be neglected merely because the individual pastor has not been introduced to it through formal courses in the Seminary or Pastors' School. "Friendliness, common sense, and a reasonable degree of social experience and information are the chief requirements." A sympathetic interest in the "other person" and an absolute respect for his integrity and worth as a person are indispensable.

"The time of march has come"; young men of high quality will be found!

N. C. M.

Reinterpreting the Call to the Christian Ministry

BISHOP HOYT M. DOBBS



BISHOP HOYT M. DOBBS

THE investment of life is a matter of major importance.

Such investment shapes the destiny of the one who makes it, and also has much to do with the life and welfare of others. The day upon which a decision of this kind is made is indeed a day of judgment.

Those who consider life to be the gift of God Himself must approach this whole question in full possession of all their powers, and in high seriousness of mind and heart. Back of every truly great life there have been the consciousness and the conviction of "vocation." The very word itself, now so widely used, is indication of a "calling." The subject of vocational guidance, even in secular pursuits, is now one of the starred courses in the curricula of many colleges on both sides of the Atlantic.

The organization of society has become so intricate and so complex that young men and women cannot have direct knowledge of the various activities of modern life. The parent, the teacher, and the counsellor have invoked the assistance of specialists in guiding young people into fields in which they can find self-realization in the service of the group in which they live.

The General Board of Christian Education of the Methodist Episcopal Church, South, has been for many years a leader in the field of guiding and training recruits for the church. Forms of service are now more highly diversified for both men and women, and the demand for a more thoroughly trained leadership has been intensified in recent years. Our work has kept creditable pace with that of the other professions in standardizing their courses and in creating more efficient and more effective public servants.

Quite naturally, therefore, the Board is addressing itself to the subject of interpreting the call to the Christian ministry. As far back as 1859 the Mississippi Conference recorded a resolution calling for the publication of an essay on "A Call to the Ministry." This was done. A copy of the pamphlet is before me, and while conditions have changed, and the church has expanded at home and abroad, the basic principles of this whole subject are clearly set forth by the author, Dr. Stephen Olin. Others have dealt with this historic subject. Among them have been William James in his "Varieties of Religious Experience"; Dean Inge in his "Our Knowledge of God"; Dr. Hickman in his "Christian Vocation"; Hor-

ace Bushnell in his memorable sermon "Every Man's Life a Plan of God"; and Lyman Abbott in "The Prophets of the Christian Faith." Archbishop Trench in his "Study of Words" makes this statement on the closing page of that illuminating little book: "How important is the truth which we express in the naming of our work in this world our 'vocation,' or which is the same utterance in homelier Anglo-Saxon, 'our calling.' It is our 'vocation,' our 'calling'; and He who called us to it will fit us for it, and strengthen us in it."

Coming now to the day and time in which we must live and do our own work, we are profoundly impressed with the continuity of the thought in all Jewish and Christian history that God does speak to men and summon them to do His will. There is the call to all to yield to the demands of the higher spiritual life in any and every field of endeavor. Again there is the call to be saints and at the same time servants in the work of the world. Finally there is the call and the commission of God to preach. This is an unbroken cable stretching from Abraham all the way across to us and our contemporaries in the Kingdom of God. It has never been and is not now thinkable that a man should present himself for the work of the Christian ministry strictly upon his own initiative.

This does not mean, however, that the call to the Christian ministry is "something dropped ready-made into our consciousness." The student of today wishes to know something of the origin of this impression; he wishes to know how it operates; he seeks to find out something concerning the principles of its development and control.

Necessarily there must be both a divine and a human element in this conviction from the very moment of its origination. The word "ought" is the heaviest word in the English language because it has "God" in it. The sense of obligation leads straight to reality; and reality is spirituality—there is no better definition of spirituality than that of "reality." The religious impression may be felt at an early and tender age. Prenatal influence, temperamental tendencies, ready response to the spiritual ideal in truth, goodness, and beauty found in nature, in human nature, and in books —especially in the Holy Scriptures —are a partial explanation of the mystery of the call to preach. In his chapter headed "The Reality of the Unseen," William James, speaking of our belief in "objects which we cannot see," has this to say: "Were one asked to characterize the life of religion in the broadest and most general terms possible, one might say that it consists of the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto. This belief and this adjustment are the religious attitude of the human soul." The reaction due to things of thought and emotion is in many cases as strong as that due to sensible presences. The Holy Spirit, prayer, and the consciousness of God's presence may be mysterious in their operations, but they have proved to be tremendously practical in the shaping of events and in the formation of character. Thus we discover the intuitive or the mystical element in impressions and convictions which men and women receive and which they may develop and direct under proper conditions and under the leadership of the Holy Spirit.

There is also a human element which is of vital importance and significance. Because at first the im-

pression may be a delicate one, or one not clearly defined, one will not be justified in putting it away. Like all other spiritual experiences, it should have our most thoughtful attention and consideration. The rational and the practical must have the same respect which we show to the intuitive and the mystical.

Spiritual awareness and perception must function and make themselves felt through a social medium. Therefore the student, if wise in the investment of his life, will open his eyes upon himself, upon society, and upon the world. The very fact that he has received the impression to preach prompts him to examine his personal qualifications for this important task. The fruits of the Gospel in Society; its influence in purifying the personal and the social life; its power to rally men to high and heroic standards of service; its effect upon the moral climate of the community; and its creative energy in meeting emergencies and in making adjustment to new conditions will evoke a response from the total powers of personality which will reveal inspiration and enthusiasm. On the other hand, as an intelligent human being, he must look upon the world and its needs. Every night more than half of the earth's eighteen hundred million people go to sleep without ever having known the satisfaction of enough bread to eat. This very fact stirs the conscience of the individual as he becomes aware of the need for a social conscience which will and can come to grips with such a social situation.

Again the realization that two-thirds of the people of the whole world have not yet heard of Him who called Himself the "Bread of Life" will beget a deeper and higher sensitiveness to the needs of mankind.

Perhaps his group or his church may have already "sensed the fact" that he ought to answer the impression which he has had to preach. There are times when such "voices" are the "voice of God."

The counsel of one's trusted friends may also be another human element. The study of God's purpose in the history of the race, as seen in the Scriptures, and on the pages of secular history, will reveal many things. The very willingness and resolution to set one's life in the cosmic currents of the Kingdom of Christ will prove to be illuminating. The character of God Himself as revealed in Christ's earthly career will indicate much to the inner eye of the discerning student. As His creatures we ought to reflect His image.

Much is being said today—wisely and rightly so—concerning "creative living." Creative living may be made a realization by any one who will rightly relate himself to the primordial energies of his own soul and to the integrating purpose which is operative in the world. The processes of intuition and of reason are never really in conflict—though at times they may seem to be so. Faith and knowledge upon their highest levels must travel in the same direction.

There was, perhaps, a time when men thought God selected some individual or some group because of a sort of divine partiality. Such, however, is not the case. "Election," or "selection," has no such grounds. There must always be two parties in every instance of "election"—the one who "elects" and the one "elected." Understanding, sympathy, willingness to respond, and moral and spiritual fitness must be found in him who is chosen. God has no "favorites" in that sense of the term.

"Election" is not for privilege—"election" is for service. The validity of the call to the Christian Ministry is not found only in some ecstatic moment dimly remembered, but it is, and may be found in a time-exposure of our motives and purposes to the light which lighteth every man who cometh into the world.

In closing his great sermon on "Every Man's Life a Plan of God," Horace Bushnell spoke the words which ring with significance for us today: "Young man, or woman, this is the day of hope to you. All your best opportunities are still before you. You are laying your plans for the future. Why not lay them in God? Believe that you are girded by Him for a great and holy calling. Away then with all feeble complaints, all mean and meager anxieties. Take your duty and be strong in it, as God will make you strong. Understand also that the great question is not what you will get, but what you will become. The greatest wealth you can ever get will be in yourself. Take your burdens, and troubles, and losses, and wrongs, knowing that God has girded you for greater things than these. Go to Him and consecrate your life to Him. He will lead you into just that life which is your highest honor and blessing."

Birmingham-Southern Faculty Commended

Favorable comment was recently elicited from the Executive Committee of the Southern Association as they checked over the faculty personnel data submitted in the triennial report of Birmingham-Southern College, Birmingham, Ala.

Of the fifty-four faculty members on the Birmingham-Southern staff, twenty-four hold earned doctor's degrees from outstanding universities. Members of the faculty have done graduate work in thirty-nine institutions of university rank in this country and abroad. Twenty of the faculty have studied and traveled in foreign countries. American institutions in which Birmingham-Southern faculty members have taken graduate work include Johns Hopkins, Harvard, Yale, University of Chicago, Columbia, Cornell, Princeton, Stanford, Duke, Vanderbilt, Emory, George Peabody College, Drew, Massachusetts Institute of Technology, General Theological Seminary, Union Theological Seminary, Middlebury College, Western Reserve, and the state universities of Illinois, Virginia, Indiana, California, North Carolina, Michigan, Minnesota, Missouri, Wisconsin, Washington, Louisiana, and Alabama. Foreign universities in which faculty members have studied are Oxford, the American School of Oriental Research in Jerusalem, and the universities of Paris, Berlin, Fribourg, Grenoble, Amsterdam, Milan, Toulouse, and Mexico. Three LL.D.'s, two L.H.D.'s, one Litt.D., and one Mus.D. have been conferred on faculty members. Two members of the organization have been decorated as Officers de Academie by the Republic of France.

Members of the faculty have produced some twenty books which have been issued by leading publishers of the country. Numerous articles coming from the pens of Birmingham-Southern teachers have been printed in leading scientific journals.

Through a policy of Sabbatical leaves in effect at the College, many of the faculty members have been able during recent years to take a year off for further study and travel.

A Survey of the Ministerial Needs of the Methodist Episcopal Church, South

NENIEN C. MCPHERSON, JR.*

HOW many ministers will we probably need to enter each of our annual conferences during the years immediately ahead? Has the time come for the Church to seek some of its best young men for its pulpits and to challenge them with the Christian ministry as a lifework? Attempting to answer these and related questions, the Division of Ministerial Education and Enlistment for Religious Vocations of the Department of Schools and Colleges of our General Board of Christian Education has made a study of the situation we face and the probable number of candidates needed and available.

The study was confined to the 36 English-speaking American conferences and limited to the period from 1926 to 1935, inclusive, with the exception of an investigation of the number of supply pastors used in 1936.

Figures are given in brackets for 1926 for each of the items considered. The data for the other nine years are presented in terms of the percentage of variations from 1926, represented in this study as 100 per cent.

What do these figures include and what is their significance?

Column I. The "total additions to conference membership" were determined by adding together the number of men "admitted on trial," those "re-admitted," ones "received

* Director of Ministerial Education and Enlistment for Religious Vocations, Department of Schools and Colleges.

TRENDS IN 36 METHODIST ANNUAL CONFERENCES, 1926-1935

Year	I. Total Additions to Conference Membership		II. Total Losses to Conference Membership		III. Total Supply Pastors Used		IV. Total Conference Appointments		V. Total Societies or Congregations	
1926	(252)	100.0%	(273)	100.0%	(699)	100.0%	(7592)	100.0%	(18075)	100.0%
1927		119.0		106.2		103.4		99.8		98.6
1928		78.1		95.2		97.5		99.1		97.8
1929		93.2		91.9		95.4		98.3		95.5
1930		73.8		86.4		73.8		96.9		95.3
1931		75.7		100.3		67.8		95.5		92.7
1932		62.7		92.3		69.6		93.1		93.5
1933		75.0		88.2		70.8		92.9		92.3
1934		60.3		76.9		80.1		93.0		90.8
1935		63.5		86.4		94.7		93.4		94.4

from another Church," and those who returned to active service from the "superannuate relationship." It was necessary to deduct from this total the individuals "on trial" who were "discontinued" year by year. It is worth observing that "on trial" seems to have had real meaning as the number in that relationship who were "discontinued" during this ten-year period was 254, or 12.8 per cent of the total number "admitted on trial." This means that one out of every eight men who began work in our conferences was "discontinued," and thereby left our ministry, before his probationary period had ended.

The number of men who came from other churches during this period was 5 per cent of the total.

While it has no direct bearing upon this study, it is worth noting that about 10 per cent of the ministers who entered our conferences during this period did not meet our minimum educational standard, which was merely two years in a standard college up to 1934, at which time it was increased to require the completion of four years in a standard college. These 198 young ministers were voted into our conferences under what is known as the "two-thirds rule." *Column II.* The "total losses in conference membership" represent all who became inactive either through "location," "withdrawal," "expulsion," "superannuation," or by death while in the active relationship.

The total losses during these ten years were 2,524 ministers, of which number 540 died in active service and 1,318 ceased to be active through taking the "superannuate relationship." Only seven were "expelled" during the period.

The total additions to our conferences being only 2,022, these thirty-six conferences closed the ten-year period with 502 fewer members than they had in 1926.

Column III. The total number of pastoral appointments filled by supply pastors, those who are not members of the conferences under any of the possible relationships, varied greatly during the period. It reached its lowest point in 1931, whereas the smallest number of appointments was not until 1933. There has been a steady increase in the number of "supplies" used since 1931, while the total additions to the membership of the conferences in 1935 were less than two-thirds of what they were in 1926.

The conference minutes for 1936 reveal the fact that this trend has continued: the number of men "admitted on trial" being only slightly above the 1935 figure, yet the appointments filled by supply pastors has increased at a rapid rate. There were 13 per cent more "supplies" used in 1936 than in 1926 and 70 per cent more than in 1931.

Twelve per cent of the pastoral appointments in 1936 were filled by "supplies," with the proportion running much higher in a number of conferences. With the exception of the small Northwest Conference, the Louisville Conference led the American Church with 27.3 per cent of its "pastoral charges" being filled by "supplies"; more than one out of every four pastoral appointments. Six conferences west of the Mississippi have approximately 20 per cent or more of their appointments filled by supply pastors: Little Rock, Missouri, North Arkansas, Oklahoma, St. Louis, and Southwest Missouri.

The fact that approximately 20 per cent more supply pastors are being used now than there were a year ago would seem to be sufficient indication that there is still room in our conferences for adequately

trained men. No one would depreciate for a moment the unselfish service rendered by many of our supply pastors; yet, it would seem to be almost self-evident that it would be better for the Church and the religious development of our people to fill our pulpits with regular conference members, who should have at least the advantage of four years in a standard college and who can hardly justify their failure to attend one of our theological seminaries, especially since the Church is providing generous scholarships to assist them financially. That our future ministers are aware of this need for training is evidenced by the fact that the enrollment in the Schools of Theology at Emory University and Southern Methodist University are more than 20 per cent larger than they were last year.

Column IV. The "total conference appointments" includes not only "pastoral charges" but also all positions held by conference members: in the Boards of Education, Missions, etc., of the Annual and General Conference; teaching and administrative positions in schools and colleges; editors; and all others. Duplications have been eliminated, so that the figures given represent the total number of positions to be filled each year. The greatest decrease occurred in 1933, when there were 535 fewer appointments than in 1926; however, the number has remained about the same from 1932 to 1935, inclusive.

Column V. The number of societies or congregations decreased rather slowly until 1934, at which time there were 1,648 less societies than in 1926. A marked increase in the number of individual congregations occurred in 1935, when it was 655 greater than the year before, yet the number of appointments in the two years remained about the same. Apparently the effort to reach some of the "unchurched areas" brought forth fruit during 1935, still there were a thousand less Methodist congregations in 1935 than in 1926.

Data are not yet in hand to enable us to say definitely what the trend is in the number of ministerial candidates now in training in our colleges and seminaries, as compared with the average for the past few years. This information is being gathered and will be released soon. Ways of meeting the demand for more ministers are being suggested in the editorial of this issue of Christian Education Magazine. Personal conferences, while visiting our colleges, and contacts in other ways are being established with hundreds of young men who are looking toward the ministry of our Church as a life-work. In the light of the increased enrollment in our seminaries and the number of ministerial students now in Methodist colleges, there is reason to believe that the number of men ready to enter our conferences two years from now will be much larger than the number who entered in 1936. The situation is more serious in some conferences than in others; some states may have to "draft" their new conference members from other states for a few years. In almost every conference there is need for more men. It must not be forgotten, however, that the greatest need of all is for men with obvious "gifts," scholarly abilities and habits, social vision and understanding, college and seminary training, and balanced, attractive Christian personalities—men fully committed to the Christlike God and His cause in the world.

Planning the College Course for Ministerial Students

HARRIS FRANKLIN RALL *

H. F. RALL

THIS article is concerned with the question of the best college course for the men looking to the ministry. Its practical aim is to offer suggestions that may be of value to the faculty adviser dealing with these students.

Our problem is not that of the pre-professional course as ordinarily conceived. We of the seminary are not concerned to have the college course shortened in order to make room for professional studies for two reasons: On the one hand, the broadly cultural preparation of the minister is of primary importance and the student needs all that the college can give him; on the other, technical training for the ministry should be taken in schools which furnish an equipment that the average college cannot reasonably be expected to have. Our question is: What training in college will best prepare the student alike for his seminary course and for his ultimate work?

The minister's task has a double aspect which comes from the very nature of that religion which he serves. It has its distinctly professional side, as do medicine and law. Like them, it includes a particular field of knowledge in which he should be expert, the *materia theologica* of his training. This is the study of religion—in particular of his own religion—considered in its history, its classical writings, its faith, and its way of life. Like other professions, it also requires a technical skill, for the minister is not simply student and teacher; he is man reaching men through speech, leading them in worship, organizing them for mutual help and common service, and serving them in personal relations.

But besides this more professional aspect of his training, which looks to a special field of religion and a special task in the organized church, there is a broader aspect which differentiates the ministry from all other professions, unless it be that of teaching, to which it is so closely related. Religion has a very specific quality: it is seeing life and living life in the light of the Eternal. While it has this central point of reference, its circumference is inclusive. There is nothing in which it is not interested, nothing upon which it does not bear. "Nothing that concerns man is foreign to me," says religion. There is, therefore, nothing in the field of knowledge that is not of value to the prospective minister. And the inclusive aspect appears not simply when we think of knowledge, but of culture.

* Professor of Systematic Theology, Garrett Biblical Institute, Evanston, Ill. Article reprinted from *The Christian Student.*

In no other profession does the man count so much; so, too, the studies that minister to culture take high rank, if by culture we mean wisdom and character.

To advise the candidate for the ministry concerning his college course is, then, to keep in mind the cultural and the professional.

While no marked separation is possible, let us first consider the courses which are specially important in preparation for his professional training.

Special Preparation

As indicated above, the college course should not try to anticipate later professional studies. The ministerial candidate should not major in the field of religion. He should simply secure that basic training in religion which every educated man should possess.

1. First, and most of all, the student should secure a knowledge of his own language and the ability to use it clearly, accurately, and effectively in speech and writing. Here is the minister's tool. Here, more than in formal logic, he must get his training in clear, cogent, and ordered thinking. Here is perhaps the weakest point in the men that come to the seminary. Too often they have not learned to read, to speak, to write. At this point the college is itself hampered by defective secondary school training. By the art of reading I mean here the ability to read quickly and intelligently, to omit in order to concentrate, to grasp, to criticize, to evaluate, and to relate. It is a rare art. It belongs to a disciplined mind and will. With it go the arts of writing and speaking. All demand a clear understanding, an intelligent appreciation, and an effective use of the English tongue. They are not only the minister's indispensable equipment but are themselves the flower of culture and the surest test of the educated man.

2. Philosophy and psychology are directly preparatory for seminary training. The former is especially needed. The problems raised as men have sought a satisfying view of the world and life, the notable answers that have been arrived at in this search, the vocabulary of the discussion, and the trends and influences of the present day—the knowledge of all this is indispensable.

Psychology has become increasingly important, alike in relation to the validity of the claims of religion and as an aid in the service which religion is to render. Only, if the psychology offered be one that rules out the possibility of religion or philospohy only to smuggle in an illegitimate world view of its own (and this is not unknown even in our church schools), then its value is dubious.

3. As to the languages: aside from the fine cultural values of Greek and Latin, their knowledge is of distinct service to the minister. The former is the language of the New Testament. Both offer an open door to the best understanding and use of our own tongue, and are of great value in the study of the development of Christian thought. German is still by far the most important modern language for the student of religion, but the study is worth little unless a good reading knowledge is gained.

The Cultural Training

Our other group of courses may be called cultural and informative, but they are only a little less direct in their value as preparation for the professional training.

1. General literature demands first mention here. Rightly taught there is no finer means of introducing

man to the treasures of culture and insight that men have won through the ages. The vision of beauty, the quickening of imagination, the deep experiences of the human soul, the great interpretations of life, all come this way. The work should have a permanent influence upon the minister's reading—its scope, its character, and its fruitful bearing upon his life and preaching. If this work gives him zest and guidance, it will furnish a corrective for the too common narrowness of the minister's outlook and his failure to know his day and to understand human life. It is unfortunate that the great literature of the world, outside of the English, is little taught in our schools.

2. Historical studies are equally indispensable. No one can know the present who has not studied the past. Here perspective and breadth of outlook are secured as well as wisdom. It would be well if the student were effectively introduced to the field of biography which should have a distinct place in the minister's reading.

3. The study of religion, as suggested above, should be broadly cultural rather than pre-professional. But the student coming to the seminary should have a general knowledge of the Bible, and of the meaning and problems of religion, whether the approach be through the history of religions or the study of the psychology and philosophy of religion.

4. The seminary student needs a background of scientific study for two reasons: he needs to know the new universe which modern science reveals, and to appreciate from first-hand acquaintance the point of view, the temper, and the method of natural science. He should have a fairly adequate knowledge in one field, biology being a good choice.

6. There remain the social sciences: economics, politics, and sociology. The increasing importance of man's associated life is evident to all. The minister who has no intelligent knowledge here is a stranger in a strange land and little fitted to comprehend and serve. The religion which has no guidance to give here and no influence to exert will become more and more negligible. The aim is not to equip men as experts in public questions — that would be unfitting and absurd: it is rather that there shall be so much of acquaintance as shall guide in later study and shall make possible the declaration of Christian principles in their application to social problems. To limit ethical teaching to individual conduct is to attempt an impossible division and to deny our faith in the one God of all life; to essay social interpretation without knowledge is to bring the church into contempt.

Large Advance Registration at Randolph-Macon Woman's College

Southern Methodists generally will feel a glow of pride in the unusual record of advance registrations reported from Randolph-Macon Woman's College (Lynchburg, Va.). A General Board Staff member who recently visited that campus writes to CHRISTIAN EDUCATION MAGAZINE just as we go to press that registrations for 1937-38 have already practically reached the number which it is contemplated will be admitted to the College next year. "That is," the letter states, "they are at the point on March 11, 1937, which they did not reach until May 7, 1936. They may take a few more students, but they indicate they have about reached the 'desired' number."

Why Go to Seminary?

LAVENS M. THOMAS II *

LAVENS M. THOMAS II

THIS article is addressed to two groups. First and primarily, it is intended for all ministerial students or candidates who are seriously thinking about, perhaps debating the question of, taking a three-year course of study in one of our theological seminaries, after their work at college is ended. Second, it is addressed to all ministers, thus to those on the firing line who are bearing the brunt of the attack today, for they too will be going to seminary from time to time, as their work will permit, to enroll for certain short courses or to attend "Ministers' Week" or to spend a Sabbatical year there. Each can make a definite contribution to the life of the campus by his presence and work, and it is believed that the inspiration, fellowship, and disciplined thinking will be rewarding. The work of our theological seminaries is being planned now not only to equip a man the better for beginning the work of the ministry but also to serve as a source of continued guidance. The curriculum is being revised and enriched from time to time because of the conviction that an increasing number of our ministers will be returning occasionally for further work. Such men will truly deserve to have placed upon their tombstone the epitaph-tribute which was upon John Richard Green's, "He died learning."

One of the major reasons why a ministerial candidate should attend seminary is given in the statement said to have been made at the funeral of an old Negro, "He fought a good fight, but his razor was dull." No matter how fine the steel, if the razor is dull, it cannot be used very effectively either in shaving or "in warfare offensive or defensive"! And no matter how zealous a young minister's spirit, if that zeal is "not according to knowledge" (Rom. 10:2), he will be seriously crippled in His work. Truly we do need to have our faculties sharpened, as it were, for becoming more fit instruments for proclaiming and making effective the Good News concerning Jesus Christ.

A call to preach usually includes a call to prepare. That heroic old circuit rider, Peter Cartwright (1785-1872), believed otherwise. Writing in 1856 he said, "When God wants great and learned men in the ministry, how easy it is for him to overtake a learned sinner, and, as Saul of Tarsus, shake him awhile over hell, then knock the scales from his eyes, and, without any previous theological training, send him out to preach Jesus and the resurrection. When God calls any man to preach his gospel, if he will not reason with flesh and blood, but do his duty and live faithful, my experience for it, God will qualify him for the work if he never saw a college." Our Methodist fathers al-

* Professor of Religious Education, School of Theology, Emory, University, Atlanta, Ga.

ways heard that eccentric but interesting preacher with profit, yet many took issue with him all along concerning the question of ministerial training. Bishop John Emory was declaring to the brethren as he made the rounds of his conferences in 1833 that "our ministry must be improved with the improvement of the country and age, or we must inevitably fall into the rear." Stephen Olin, the first president of Randolph-Macon College in Virginia (inaugurated March 5, 1834), took the position that "every individual . . . . who thinks it is his duty to become a minister, but is not qualified for the work, *is under the most sacred obligation to employ his whole time in obtaining such an education as will best fit him for preaching the gospel.*" Report No. 1 of the Committee on Education at the General Conference in 1858 contained this significant statement: "The cry, we might say the clamor, is, Send us enlightened, well-informed men, who, by their superior intelligence, as well as their sincere piety, can attract, instruct, and hold our congregations." Our own College of Bishops, in their Episcopal Address at the last (1934) General Conference, were voicing this need for adequate preparation when they said, "The need for suitably equipped men, and the inability of untrained men to meet an emergency and the demands of crucial hours and places, are being more and more clearly demonstrated."

How imperative it is for one to take time to secure adequate preparation, one who lives in such a day as this, when the demands being made upon the minister are constantly increasing and the subjects upon which he is supposed to be qualified to give advice are "legion." One is reminded of a scene in *Alice in Wonderland.* Alice had been running for dear life. She felt that she was fairly flying, yet upon turning to take her bearings she discovered that she had not moved a peg.

"Why, I do believe we've been under this tree the whole time!" she exclaimed. "Everything's just as it was!"

"Of course it is," said the Queen. "What would you have it?"

"Well, in our country," said Alice, still panting a little, "you'd generally get somewhere else—if you ran very fast for a long time as we've been doing."

"A slow sort of country!" replied the Queen. "Now, *here,* you see, it takes all the running you can do to keep in the same place."

And *here* too, in the work of the Church, it takes almost all the running one can do to keep in the same place. "Why go to Seminary?" The better to get ready for the herculean task! There one can prepare for such a constructive ministry, under God, that no one later on will be able to say of him, "He fought a good fight, but his razor was dull."

A second reason why one should give serious thought to this question is because the work of our seminaries has been more than justified "by its fruits," as revealed in the life and work of its graduates. Thus if one who is called to preach is also called to prepare, there is every reason to believe that such preparation as he needs can be secured in the seminaries provided by our Church.

Peter Cartwright was a severe critic of the "hot-house" methods used in some of the theological seminaries of his day. Such training, he felt, unfitted a man for the tasks of the frontier. "So many of these educated preachers," he said, "reminded me of lettuce growing under the shade of a peach tree, or like a gosling that had got the straddles

by wading in the dew," and of one minister in particular he wrote, "He was a very well educated man, and had regularly studied theology in some of the Eastern states, where they manufacture preachers like they do lettuce in hot-houses. . . . . He soon saw and felt that he had no adaptation to the country or people. . . . . He tried it for a while, but became discouraged and left for parts unknown." Concerning the work of our leading seminaries today, however, no such criticism can be justly made. The students are not being educated *away from* their tasks but *for* and *through* their tasks. A survey of one annual conference, made three years ago, revealed that in the average church served by the graduates of one of the seminaries of our Church, more training school credits had been awarded, a larger percentage had been paid on benevolences and salary, and more persons had been received into the church by letter and on profession of faith than was true for the average church served by the non-seminary men. This conclusion is in keeping with the findings of the study of "Ministerial Education in America," published in 1934 under the title of *The Education of American Ministers.*

One of the major fruits of a theological course comes through the *disciplined thinking* that is demanded, forcing one to come to definite, personal convictions about certain basic matters of our Christian faith. For if one is going out to face an uncertain, confused, and baffled world, he must be able to give a reason for the faith that is in him (I Peter 3: 15). This adjustment may involve much searching of the heart, deep wrestlings as one frankly grapples with new problems. He will cause to pass in review his own convictions, and may discover that some are immature, incomplete. In adolescence when one's muscles are being stretched and his movements co-ordinated and his body made larger and stronger, there are "growing pains"; so too there may come "growing pains" as one's mind gets a larger grasp of the truth. The shift will not be, necessarily, from falsehood to truth, but from the *less complete* to the *more complete.* Thomas Carlyle said, "Such transitions are ever full of pain: thus the eagel when he moults is sickly; and to attain his new beak he must harshly dash his old one upon the rocks." Under wise leaders—i.e., under men whose personal experience of Christ is coupled with an intelligent approach to the major problems of the Christian faith, and who combine sympathy and tact and patience and prayer in their dealings with needy students—these transitions can be safely made, with a genuinely personal faith resulting.

The seminary, of course, is not the *only* place where one may "study to show himself approved unto God," to seek preparation for the tasks ahead, but our leaders do believe that it is the *best* place. "The advantages of such an institution are almost incalculable," said one of the keenest critics of the contemporary scene, and one who is not blind to the inadequacies of theological education at certain points. The information mastered and the experience gained and the practical guidance received, coupled with the renewed enthusiasm resulting from contact with consecrated spirits among both students and faculty members, will send one out the better equipped for avoiding costly mistakes, for making every blow count in one's teaching and preaching and pastoral and administrative work, so that from the start constructive work may result. Certainly the seminary

seeks to do what one great teacher did, concerning whom it was said, "He flung down a bunch of keys." Not all problems are settled while there, not all questions solved, but "keys" are given which may be used in clear thinking and heroic service. By the wise use of these keys, new doors may be opened leading into areas of greater usefulness. One may come to say as Paul said of his work at Ephesus, "for a great door and effectual is opened unto me" (I Cor. 16: 9).

College Day Impressively Observed in Bethel Church, Spartanburg, S. C.

Christian Education Magazine is in receipt of a series of six program bulletins from Bethel Methodist Episcopal Church, South, of Spartanburg, S. C., which indicate that an exceptionally fine observance was given to College Day in that congregation on January 31. The various programs are from the different departments of the church school and from the regular eleven o'clock service of the day. In an accompanying letter, Mr. O. E. Ross, General Superintendent, has the following to say:

"Special programs were offered in each department of the Young People's and Adult Divisions of our church school, no classes for instruction being held except in Children's Division. College Day was also appropriately observed in the church service following. I am sending you inclosed for your inspection a copy of these six (6) programs. Despite inclement weather, large assemblies were present in every case to hear the presentation of these programs. The participants, almost without exception, were guests from educational institutions within our Conference."

Florida Southern Stages Alumni Celebration

One thousand persons were expected to march in an academic parade planned for March 13 as part of the annual celebration to be held at Florida Southern College (Lakeland, Fla.), March 9-14, in honor of alumni.

The parade was to precede an outdoor convocation on the campus at which Dr. John Miller, pastor of Hope Congregational Church, Springfield, Mass., was to be the principal speaker.

Sherwood Eddy, author and traveler, Ralph W. Sockman, of New York City, radio minister, and Bishop Edwin Holt Hughes, of Washington, D. C., are other leaders who will speak on the five-day program.

* * *

A recent issue of *The Reader's Digest* carries an account of the unique Legal Clinic which has now been in successful operation over a period of years under the auspices of the Law School of Duke University.

National Methodist Educational Conference Addresses Now on Press

Addresses delivered at the National Methodist Educational Conference in Atlanta, December 13-15, 1936, are now in the hands of the printer and should be ready for distribution within a few days. Copies will be sent to all who attended the Conference and to the libraries of our various colleges. While the additional supply lasts other interested persons may secure copies without cost by addressing requests to the Department of Schools and Colleges, 810 Broadway, Nashville, Tenn.

Continuous Ministerial Training

W. M. Alexander *

Your Preaching Tenure—What?

A RECENT study of three typical annual conferences of our Church, made by Dr. N. C. McPherson, Jr., of the Department of Schools and Colleges, reveals the average age of the ministers of these conferences to be about forty-nine years. If, as a general rule, the ministers in active service today finished their high school work when they were seventeen or eighteen, and their college work four years later, they entered conference when they were about twenty-one to twenty-three. Since some of them were late starting, while others went on to the seminary after their college work was over, the average age of admission on trial probably would be not far from twenty-four years. Using twenty-four as the average age at admission on trial, and forty-nine as the average of those now in active service, the ministers in the three conferences under study have averaged about twenty-five years in their pastoral tenure since leaving school. The three conferences studied represent a fairly representative cross-section of the whole Church. We, therefore, can take this average number of years spent in the active ministry as approximately correct for the ministers of our Church generally.

* Secretary, Department of Schools and Colleges, General Board of Christian Education.

"Twenty-Five Years of Progress"

The city of Chicago in 1933 and 1934 celebrated in appropriate fashion "The Century of Progress" in scientific discovery and invention. Thinking back to conditions in our country as they existed one hundred years ago, it seems to us now to have been a strange world in which our forbears lived as compared to our surroundings today. What amazing distances we have come in such matters as transportation, communication, inventions, use of machinery, applications of electricity, creation of home conveniences, and medicine, not to mention revolutionary changes in education, international relations, appreciation of human personality, etc.

With this suggestion as our starting point, what outstanding changes have the last "Twenty-Five Years of Progress" brought in the life of the minister? Turning back to twenty-five years ago takes us to 1912, a date just two years before the World War began its conscience-searing dehumanizing, hatred-generating work upon the world of humankind. At that time the gospel of universal peace, with the confident belief that war would never come again, was being preached from almost every American pulpit. But the civilization-scarring War came, and after four destructive years ended, leaving ministers with some of the worst dilemmas and the most serious problems of readjustment that they have ever faced. The very War which so large a percentage of ministers championed while it was on because they believed it would "make the world safe for democracy" has not worked to this end, but on the contrary has given rise to new problems making the development of free personality all the more uncertain.

The kaleidoscopic changes during these twenty-five

years, also, have made necessary unprecedented adjustments in a minister's plan of work. The quarter of a century just past has witnessed the coming of the automobile as the all but universal mode of American travel, the almost completely transformed highway system, the introduction of the telephone and the radio into a large percentage of both urban and rural homes, the visit of the daily newspaper to nearly every fireside, an enormous increase in national and international travel, and many other amazing developments that have directly and vitally affected the minister's work.

Likewise, in the minister's specific field of religion the changes have been no less marked and in many respects no less revolutionary. The year 1912 largely antedated the era of rapid expansion in the building of modern departmental Church plants (with their crushing debts) and of complex local church programs necessitating the employment of educational directors, financial secretaries, and other staff officers as pastors' assistants. These conditions with the rapid increase in the number of Church organizations, and the multiplicity of meetings and conferences to be attended, and financial campaigns to be projected, have presented a difficult problem to the minister, of properly balancing his interests between study, pulpit ministry, and congregational engineering.

In his preaching, too, the minister of today faces a vastly changed viewpoint from that of twenty-five years ago. In 1912 books like James' *Varieties of Religious Experience* were just coming to be widely read and were beginning prophetically to suggest marked changes in religious education and evangelistic approaches—changes which actually have come to pass in the intervening quarter of a century. The one-room meeting house and the small church with limited departmental space for graded Sunday school work have given place in cities, in most towns, and even in many country sections to church schools departmentally organized and housed. Reaching the people through mass evangelism, using such widely publicized methods as those employed by Billy Sunday, was nearing its climax twenty-five years ago. Today, however, such efforts receive no such enthusiastic consideration. Retreats, pre-Easter efforts, religious adjustment weeks, Church school evangelism, personal enlistment, and the traditional annual revival, still being held with diminishing effectiveness, seem now to constitute Christianity's chief methods of membership recruiting. Likewise, the missionary enterprise of the Church has come in for its revolutionary readjustments. The conventional missionary approach of twenty-five years ago can no longer be made as it was then. The World War with its aftermath of international tensions, the impetus which came with the Centenary and the problems which followed it, the rise of supernationalism, the demand for autonomous churches, the curtailments forced by the depression, the necessity for "Re-thinking" the whole missionary philosophy, have brought to the minister as perhaps never before within a similar period of time problems of readjustment in missionary thinking and endeavor as the leader of his people.

Nor is this the whole story. Humanism as a religious philosophy has insidiously and persistently made its bid for the minister's consideration and approval. On the other hand, and standing in a way at an opposite extreme, is the strongly Calvinistic doctrine of

"Crisis" preached by Karl Barth and his followers. Likewise, behaviorism has come to be accepted as the psychology undergirding so much of our educational structure. While there is much to be said to its credit, its mechanistic implications are such as to threaten seriously the place which vital Christianity gives the feelings and the will, not to mention the hope and faith held as cherished possessions of Christian believers.

And now, inspiring to new hope, come "the younger theologians" with their re-emphasis upon the "Doctrine of God," upon "personal religion," and upon "the Church as a World Christian Community." Then, no longer satisfied with our divided Christian forces, there is rapidly emerging the "New Strategy of Protestantism" given vigorous and able impetus by Dr. Ivan Lee Holt, who has just retired from the presidency of the Federal Council of Churches of Christ in America. These, and many other phases of changing and conflicting theological thought and religious endeavor, constitute the world that the minister who has been in service twenty-five years has been compelled to face and deal with in some satisfactory fashion if he was to survive as anything more than a "reed shaken by the wind." Such conditions make the next topic inevitable.

Continuous Adjustment Necessary

In our world, therefore, where changes are so rapid and fraught with such far-reaching significance a minister's training (education) must be continuous. There seems to be no other way if he is to be a leader in his world. One of the most stimulating of our present-day teachers insists that "education is continuous adaptation." Furthermore, it is contended that "we are educated by everything that touches us." These statements simply mean that one must know his world and the importance of the changes taking place, and then so master the conditions under which he lives and works that the high objectives of his ministerial calling may be realized with reasonable satisfaction. The minister who understands this has a constant major task on hand and is continuously in need of every help human and divine which is available to him. Those in mid-life or later who are still in the active ranks need not be discouraged about their ability to make new adaptations. Observe this:

"Thorndike and others have been accumulating considerable data showing that the adult at fifty can learn almost as easily and as rapidly as he could at thirty; in other words, that one may continue to master the most difficult situations throughout life. . . . . Also, he can learn more intelligently than those who are younger." Since outstanding men have always kept abreast of their world by continuous learning and adaptation, and since in these modern days our psychologists have discovered this to be true and are backing this view with a large body of corroborating data, the minister may be encouraged to keep himself in the continuous process of understanding and of adaptation with reasonable assurance of a measurable mastery of his world.

Available Agencies of Continuous Training

The need for new understandings and new adaptations to rapidly changed conditions in religious belief and work is being ably matched today by the agencies of continuous training supplied by the Church.

These are many, such as: personal reading and study, Pastors' Schools, Minister's Weeks, Christian Workers' Schools, extension and correspondence courses, and inspirational meetings of various kinds. In this paper space allows for the discussion of but a few of these. First in importance is the privilege of every minister to engage in a greater or lesser amount of personal reading and study. While limitations of salary and accessibility to good libraries may seriously affect the amount of reading done it is nevertheless true that the minister's "will to read" is a major determining factor in the whole matter. Good books and periodicals were never so numerous as at the present time, and while they do cost money, the minister's determination to read and the measure of his resourcefulness in solving his reading problem undoubtedly will be registered in the effectiveness of his work. If there were no other reasons for his wide reading, it has been found that a minister's "success" depends in no small measure upon the quantity and the variety of literature read. In an annual conference in a western state a revealing study has just been made of the reading done by one hundred ministers representing various types of appointments. The results of the study are so illuminating as to justify the quotation of certain paragraphs from the report:

"The study definitely showed there is a very close relationship between a minister's success and his reading. Of the one hundred men included in the study those ranking as the first fifteen averaged sixty-five books read last year, in addition to magazines and periodicals. Three of the men read over one hundred and twenty books. On the other hand, one man reported reading none. His efficiency standing was extremely low.

"Most of the men read in a well-diversified field. None of the high fifteen men limited their reading to one or two fields. On the other hand, there was a tendency for the men reading only a few books to read in one field, such as the Social Gospel movement or the Oxford Group emphasis."

Number of Books Read in Each Field

Field	*Number of Books Read*
Devotional	218
Social and economic	172
Doctrinal and interpretative	140
Fiction	100
Biblical Literature	62
Psychology	45
Biography and Autobiography	44
Religious Education	33
History	24
Philosophy	18
Travel	17
Evangelism	14
Government	14
Method and Technique	8
Poetry	8

(*The Christian Student,* Methodist Episcopal Church, November, 1936.)

Second in importance in this matter of continuous training is the increasing participation in and the effectiveness of our Pastors' Schools. The history of this movement reads almost like a romance. It began three or four decades ago with the "Preachers' Institutes," which for the most part consisted of lectures on various religious subjects by outstanding preachers and religious teachers. So valuable in the life of busy pastors did these Institutes prove to be that in more recent years they have emerged into the fully standardized and more comprehen-

sive "Pastors' Schools." Sixteen regular Pastors' Schools will be held in various sections of the Church during 1937. They are:

Arizona	North Alabama
Arkansas	No. Carolina
Baltimore	Oklahoma
Georgia	Seashore (Biloxi, Miss.)
Holston	So. Carolina
Kentucky—Louisville	Tennessee
Louisiana	Texas—Dallas
Missouri	Texas—Georgetown

In addition to these regular Pastors' Schools, one or more courses designed especially for ministers will be offered in the following Conference-wide Schools for Christian Workers:

Alabama	No. Mississippi
Memphis	Virginia
New Mexico	Western Va.

The total value of these Schools as agencies of continuous training cannot be accurately measured. That they are of inestimable benefit to alert, progressive, busy pastors is beyond question. A glance at the roster of lecturers and instructors, at the personnel usually enrolled, at the courses offered and the subjects discussed, not to mention the stimulus that comes from the personal contacts with leading thinkers of our day in our own and other denominations, and from high Christian fellowship with others like-minded with ourselves, overwhelmingly convinces one of the rare opportunities afforded by these schools.

The number of pastors reached by these Schools, also, is worthy of note. While but twenty-six of our annual conferences are interesting themselves in what we call "standard Pastors' Schools," something like one-half of our ministers will attend these Schools during 1937. Many others will be reached by our Conference-wide Schools for Christian workers, by our Leadership Schools, and by our other agencies of continuous training.

In a recent study made of three typical annual conferences of the Church, it was found that the pastors in these three conferences on an average had attended more than three Pastors' Schools. While it might not be accepted as finally conclusive, it is observed that the two conferences of this group whose statistical records point to progressive conference programs, show a 50 per cent better average attendance upon the conference Pastors' Schools than the Conference rating lowest. Be that as it may, it is clearly obvious that continuous attendance upon Pastors' Schools by any minister is reflected in the quality of his work and in the value which his parish usually places upon his services. Many ministers with limited college experience and no seminary training have found this agency one of the most valuable assets in helping them to keep abreast of the thinking of their day and in keeping their work effective in a rapidly changing world. No money which the General Boards or the annual conferences or local churches or individual pastors spend probably yields larger returns than that spent in promoting and attending these agencies of short-term training.

A third agency of continued training for ministers whose ultimate value cannot yet be determined because it is just getting under way is the annual Ministers' Week being promoted at two of our seminaries. The central feature of

these meetings, so far, has been a series of lectures by an outstanding religious leader. In some cases, as many as three able lecturers have been used. This gives more variety to the program and probably appeals to a larger group of preachers. Also, as an essential part of this week's observance there are lectures and forums provided usually by the faculty of the seminary where the meeting is being held. Naturally, the first men to respond to such offerings are the graduates and former students of the seminaries projecting the movement. It is observed, however, that an increasing number of ministers generally, including some from other denominations, are availing themselves of these rare privileges. To date these Ministers' Weeks do not seem to be shifting interest away from the Pastors' Schools being held in the same general areas. If any difference is to be observed, it seems to be in favor of stimulating a greater interest in all possible helps for the minister's self-improvement.

Closely akin to Minister's Week in its aims and methods is the occasional Pastors' Conference held at our summer assemblies. Such a conference is being scheduled for Lake Junaluska, July 13-18. Outstanding lecturers and forum leaders will command the platform, and a large group of pastors and Church leaders in that area should be reached.

A fourth agency which merits important consideration because it is available to more of our ministers than our Pastors' Schools, is made up of the various Schools for Christian Workers. This agency appears in the form of (1) the Summer Leadership Schools at Mount Sequoyah and at Lake Junaluska, (2) the Conference-wide Schools for Christian Workers, and (3) the standard schools and classes reaching the leaders in smaller areas and in local communities. In addition to these the Training Division of the General Board provides a variety of correspondence courses. During 1936 the offices of the Training Division issued a total of 54,518 credits to Christian leaders in local communities, pastors taking their full share of these.

Finally, the full value of these agencies of continuous training provided by the Church, may never be accurately measured. Without question, however, the friendly acceptance of progressive measures generally in our Church work, the effectiveness which our program may have achieved, the wide acquaintance which our people have with the best books and periodicals of our day, and the theological adjustments which our denomination has been able to make with no serious divisions or disruptions, can be attributed in large part to our aggressive program of continuous training and to the happy response made to it by our ministers generally, and through their leadership, by the great body of our membership.

Ludi Mai Sensabaugh, popular young alumna of S. M. U. (Dallas, Tex.) is becoming nationally known over the radio as "Sugah," the charming Southern girl on the Dr. Pepper programs. Miss Sensabaugh is also talented in dramatic art. She is the daughter of Dr. and Mrs. L. F. Sensabaugh of Dallas.

* * *

Greensboro College (Greensboro, N. C.) was chartered in 1838 by the Methodists of North Carolina, the first college for women chartered by that denomination.

Department of Schools and Colleges of Texas Conference Carrying on Active Program

J. V. Berglund

(*Note.*—Impressed by the comprehensive and vigorous program being carried on in the Texas Conference in behalf of our Church colleges and of our college students, the editor recently requested a brief report for use in these columns. He is indebted to the Conference Director of Schools and Colleges for the following.—*Ed.*)

WE seek in this department to bring about a closer contact of the local church with the college interests and with the college student himself. Suggestions to this end, sent out by our Department of Schools and Colleges of the General Board of Christian Education, of which Dr. W. M. Alexander is Secretary, have been found valuable and are used as the basis of our program of work.

College Appreciation Week was recently observed by a series of institutes held over the Conference. The presiding elders furnished the local leadership. Mr. Boyd McKeown represented the General Board in a masterly discussion of the places of, and need for, the denominational college. According to the wishes of the Conference Board of Christian Education, of which Dr. J. W. Mills of Beaumont is Chairman, Lon Morris College was given special attention this year. Rev. C. E. Peeples, the President of our Conference school, spoke of the school and its contribution to education and religion. The college glee club, under the direction of Miss Thelma Martenson, sang on each program, and Rev. H. I. Robinson, of the Board of Trustees and the Greater Lon Morris Committee, presented the financial needs of the school. Literature of the General Board, well edited and rich in content, was distributed for use on College Day which was observed on a Conference-wide basis on January 17, and the offering taken was sent to Lon Morris College. The outlook for this school under its present able leadership and in the light of an increased appropriation on the part of the Conference was never better.

In addition to this program, as a department we seek to promote a better understanding and appreciation of the local church for its college students and vice versa. We encouraged the observance of Student Recognition Day on December 27, and a number of churches reported satisfying results. At the present time, we plan for a high school recognition service in honor of the graduates in every local church. We shall also seek to enlist the attendance of our college young people in the leadership training schools at Jacksonville and Mount Sequoyah.

The Conference staff has designated September 12 as "Church Send-Off Day for College Students." Literature will be prepared listing the religious activities and personnel on all of our Texas college campuses. This pamphlet will be placed in the hands of the college student before he leaves his home community, and in it emphasis will be placed on the value of relations to the college church, Wesley Foundation, Methodist Student Movement, Leagues, etc.

Our greatest field of potential leadership for our churches in the future is this group of college students from the local churches.

Campus Leaders at Mount Sequoyah and Lake Junaluska

J. Fisher Simpson *

PLANS for the Leadership Schools under the auspices of the General Board of Christian Education include provisions that are of special interest to college students, Wesley Foundation Directors, and other campus leaders. They are a follow-up of opportunities that have been accepted by large numbers of campus representatives during the past few years.

Mount Sequoyah, Fayetteville, Ark.
July 27-August 10

Dr. R. H. Edwards, who so ably led the course on "Counseling and Personality Adjustment" at Lake Junaluska last summer, will be with us for the same service west of the river. Doctor Edwards is the Director of the Cornell Religious Work at Ithaca, N. Y., and is internationally recognized for his religious work among students.

Dr. Clarence T. Craig, Professor of New Testament in the Graduate School of Theology, Oberlin College, will lead the study on "Achieving a Christian Personality." Doctor Craig has served in some of our Pastors' Schools and is well known for his scholarship and ability as a teacher.

* Director, Training Division, General Board of Christian Education.

Claudius B. Townsend, eighty-five, Lumberton, N. C., oldest living degree holder among Duke alumni, has been presented with the Omicron Delta Kappa society cane. This is in keeping with a custom established some years ago whereby the cane reposes in the possession of Duke's oldest alumnus. Mr. Townsend came to Duke alumni rolls by way of Trinity College, the predecessor of Duke University (Durham, N. C.).

THE CHAPEL, MOUNT SEQUOYAH

Lake Junaluska, North Carolina
August 12-26

Dr. A. C. McGiffert, Professor of Christian Theology in the Chicago Theological Seminary, will lead the course "Achieving a Christian Personality," and Dr. Rollo R. May the course on "Counseling and Personality Adjustment." Doctor May is Counselor and Director of Men Students at Michigan State College, East Lansing, Mich. He has specialized in this work, doing graduate work in Columbia and Union Theological Seminary. In addition to his special activities as a counselor for students in a campus situation, Doctor May has been connected with People's Church, East Lansing, and has a very fine plan for relating students to a normal church program. He has published articles and booklets in this field.

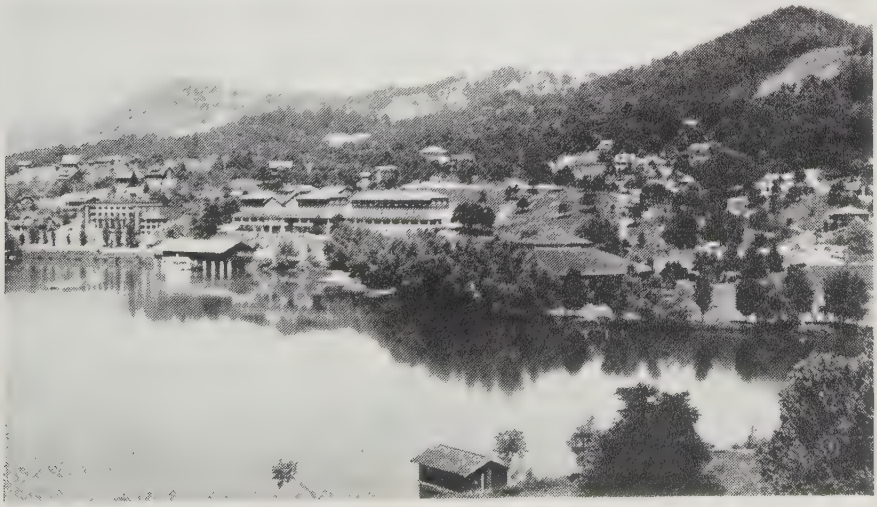
Other courses that will be of interest to campus representatives at both Mount Sequoyah and Lake Junaluska are: "Developmental Psychology" and "Education for Wholesome Living," to be led by Dr. Florence L. Goodenough, Director of the Bureau of Child Welsota; "Present Social Conditions and Christian Education" and "The Use of Art in Christian Education," Dr. Lavens Thomas II of Emory University. Prof. F. Fagan Thompson, of Vanderbilt University, will lead the course on "Music and Hymn Appreciation."

In addition to these opportunities for study, there will be strong platform addresses, recreation, personal and group conferences, and other features that will be significant in the enrichment of living. A cordial invitation is extended to all colleges to send representatives to these schools.

Dr. Leonard Riggleman, president of Morris Harvey (Charleston, W. Va.), is the possessor of a complete set of McGuffey's readers.

* * *

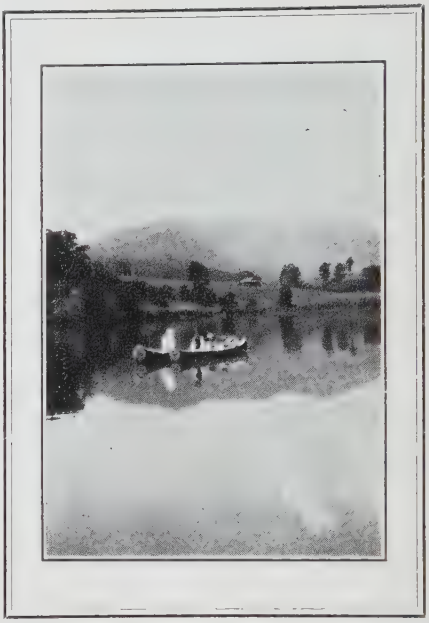
Dr. J. N. Hillman, president of Emory and Henry College (Emory, Va.) was convocation speaker at Blackstone College, Blackstone, Va.).



LAKE JUNALUSKA

For College Students

E. O. Harbin *



WILL you be one of those fortunate young people who gets to attend one of the Young People's Leadership Conferences at Lake Junaluska or Mount Sequoyah?

These conferences are conducted by the General Board of Christian Education for leaders in young people's work—(1) officers, leaders, Wesley Foundation Directors in Campus Christian Work; (2) Officers, Counselors, and Directors of Conference and Union Young People's Organizations; (3) District Directors of Young People's Work; and (4) a limited number of outstanding leaders from local churches.

"The Church in Our Day" will be the inspiring theme in both conferences. Classes, discussion groups, and platform periods will consider ways for making the program of the Church of today effective in bringing in the Kingdom of God.

Campus leaders will find ample opportunity for discussing their problems with the best leadership the Church affords.

At Lake Junaluska, N. C., the dates will be July 13-24. At Mount Sequoyah, Fayetteville, Ark., they will be August 12-24.

Following is a list of courses, teachers, and leaders for these conferences: *Lake Junaluska:* The Bible Period, Dr. J. T. Carlyon; The Teachings of Jesus, Dr. J. T. Carlyon; The Church in the World Today, Rev. John C. Irwin; Home Making Course, Rev. Walter Towner; Peoples of the World, Miss Ina C. Brown; The Student Facing His World, Mr. Boyd M. McKeown; Vocational Choice Course, Dr. N. C. McPherson; Recreation for Assemblies, Unions, Institutes, Rev. E. O. Harbin; Christian World Friendship among Young People, Miss Leila Bagley.

Mount Sequoyah: The Bible Period, Dr. J. T. Carlyon; The Teachings of Jesus, Dr. J. T. Carlyon; The Church in the World Today, Mr. L. F. Sensabaugh; Home Making Course, Rev. Walter Towner; Peoples of the World, Miss Ina C. Brown; The Student Facing His World, Dr. Harvey C. Brown; Vocational Choice Course, Dr. N. C. McPherson; Recreation for Assemblies, Unions, Institutes, Rev. E. O. Harbin; Religious Drama, Mr. Harold Ehrensperger; Christian World Friendship among Young People, Miss Leila Bagley.

Speakers: Additional persons expected at *Lake Junaluska:* Mrs. Reese Massey, Hostess; Mr. Manual Flores, Mexico; Dr. D. Y. Pai,

* Young People's Division, General Board of Christian Education.

Korea; Mr. Earl Moreland, Scarritt; Rev. E. L. Crump; Mr. Jesse Murrell; Miss Gwen Dahl; Dr. Albert E. Day; Dr. Halford E. Luccock; Dr. Wm. F. Quillian. *Mount Sequoah:* Mr. Earl Moreland; Rev. Ira Brumley; Miss Gwen Dahl; Mr. F. A. Laxamana, Philippines; Rev. J. W. Workman; Dr. Edmund Heinsohn; Dr. Channing H. Tobias; Mrs. F. H. Longsdorf, Hostess.

Schedule of Pastors' Schools, 1937

School	*Place*	*Date*
Arizona	Tucson, Ariz.	January 11-16
Arkansas	Hendrix College, Conway, Ark.	May 31-June 11
Baltimore	Randolph-Macon Academy, Front Royal, Va.	June 14-25
Georgia	Wesleyan Conservatory, Macon, Ga.	May 31-June 11
Holston	Emory and Henry College, Emory, Va.	June 28-July 9
Kentucky-Louisville	Kentucky-Wesleyan College, Winchester, Ky.	June 14-19
Louisiana	Centenary College, Shreveport, La.	June 21-26
Missouri	Central College, Fayette, Mo.	June 7-12
North Alabama	Athens College, Athens, Ala.	July 5-10
North Carolina	Duke University, Durham, N. C.	June 14-25
Oklahoma	Epworth M. E. Church, So., Oklahoma City, Okla.	June 8-18
Seashore (Biloxi)	Seashore Campground, Biloxi, Miss.	June 21-26
South Carolina	Columbia College, Columbia, S. C.	June 21-July 2
Tennessee	Cumberland University, Lebanon, Tenn.	June 7-18
Texas-Dallas	Southern Methodist University, Dallas, Tex.	June 14-19
Texas-Georgetown	Southwestern University, Georgetown, Tex.	June 14-25

Courses designed specifically for pastors are to be offered in the following Conference-wide Schools:

Alabama, Memphis, New Mexico, North Mississippi, Virginia, and Western Virginia.

Accounting Conference for Colleges and Universities of the Southern States, Atlanta, Ga., April 16, 1937

•

AN accounting conference has been arranged under the sponsorship of the Financial Advisory Service of the American Council on Education for the colleges and universities of the Southern States, in response to the expressed interest of many institutions in that region. The conference will be held in Atlanta, Ga., in conjunction with the Ninth Annual Meeting of the Southern Association of College and University Business Officers, the Association having set aside the first day of its meeting, April 16, for this conference. The business officers of Southern colleges, whether or not they are members of the Southern Association, are cordially invited to attend. The purpose of the conference is to study intensively problems of accounting and reporting for educational institutions. It will be somewhat similar to those held in recent years at Chicago and to the one held in New York City last April by the Financial Advisory Service for the institutions of the New England and North Atlantic States. As the primary purpose of the conference is the consideration of accounting problems and the adaptation of the suggestions of the National Committee on Standard Reports to conditions at individual institutions, it is strongly urged that colleges be represented not only by their chief business and financial officers, but also by those having immediate responsibility for the bookkeeping and accounting functions.

The program for the conference will be as follows:

PROGRAM

Morning Session:

"The General Classification of Accounts and Forms of Reports Suggested by the National Committee on Standard Reports."—Lloyd Morey, Chief Consultant, Financial Advisory Service.

"Experiences in Applying the National Committee's Suggestions in Individual Institutions."—Three or four business officers of Southern colleges which have adopted the Committee's recommendations will contribute to this discussion.

Afternoon Session:

"The Attainment of Serviceability in Financial Reports."—John B. Goodwin, Technical Associate, Fiancial Advisory Service.

"Question Box."—Lloyd Morey, Chief Consultant, Financial Advisory Service.

Religious Emphasis Week at Southern Methodist University (Dallas, Tex.) is an annual February event which takes precedence over athletics, social life, and other campus activities. The recent Religious Emphasis Week was reported as unusual in spirit and effectiveness. The Rev. Dr. Marshall T. Steele spoke daily to students and conducted forums on the nature of God, salvation, and the church.

* * *

Steel stacks, with a capacity of 6,000 volumes, have been added to the stack room of the library of Emory University (Atlanta). Emory is said to possess a library exceptionally rich in the matter of source material, equipment, and space for research work.

Book Reviews

Some Problems of Life. By Rufus M. Jones. Cokesbury Press, Nashville, Tenn. 1937. $2.00.

If, as Alexander Pope has said, true wit, or wisdom

". . . . nature to advantage dressed,
What oft was thought, but ne'er so well expressed,"

the latest volume of Rufus M. Jones, *Some Problems of Life,* may be described indeed as a book of wisdom. Delivered as the Cole Lectures at Vanderbilt University, these addresses are characterized by the high thinking, the spiritual intuition, and the literary charm that the author's many readers confidently expect when they open a volume from his pen. There are many penetrating insights, as when we are told that rather than seek to convict youth of sin, "it is a much better way . . . . to *convict* the youth of the possibilities of goodness, of righteousness, to awaken his spirit to the pursuit of the unattained, to quicken his imagination, to arouse in him the irrepressible urge to explore, to adventure, to make something of his life." And if the reader begins to pencil the many passages containing profound ideas incomparably expressed, he will find upon completing his reading of the volume that it is liberally marked with underlinings from beginning to end. The book may be confidently recommended to thoughtful youth (and to others not so young) who are seeking insight and inspiration to live above the level of mediocrity. —*George S. Tarry, Randolph-Macon College, Ashland, Va.*

A Faith for Today. By Harris Franklin Rall. The Abingdon Press. 1936. $2.00.

This volume will be welcomed by those whose faith in the adequacy of the gospel and the existence of a personal God has been disturbed by a questioning age. It is suitable for use as a college text, both as to content and arrangement. Each chapter has a bibliography and a list of discussion questions. There is a practical index of names and subjects. The author makes "a systematic inquiry into the religious problems of the common man," as they are related to science, and the social problems. As the title would indicate, it is a "discussion of the place of religion in the present day, with a presentation of a working creed or a philosophy of life." The approach to the delicate problems of faith is clear, frank, and positive. Consequently, one may conclude its reading with a practical faith that commands reasons. This treatise is theological and philosophical, without being burdened with the traditional phrases of either.—*Virgil E. Long, Kentucky-Wesleyan College, Winchester, Kentucky.*

Kill or Cure. By Muriel Lester. Cokesbury Press. 135 pages. $1.00.

Miss Lester gives us some insight into the mental temper of England during those critical years 1900-1914, when conditions pointed inevitably to war.

Suddenly war broke on Europe and thousands of boys were plunged into an intensive training program. Then came the trenches, living underground amid vermin, blood, and mud. It was "hell with the lid off." The author, founder of Kingsley Hall, located in the East End of London, tells of her non-violence program. She took a dangerous stand against war and won out. Likewise she relates the story of the beginning of the Fellowship of Reconciliation and cites instances of the growing spirit of pacifism, even then.

Long years ago the cry rang out

[*Continued on page 33*]

The National Methodist Student Conference

Two years ago in Atlanta, Ga., there was held a joint staff meeting of the student workers of the three Methodisms. In this meeting the suggestion was made that it would be advisable to have a National Methodist Student Conference in every student generation. The needs of such a student gathering were discussed in a second Atlanta meeting December 14, 1936. It was at that time that a decision was reached to call together students and counselors from the three Methodisms and proceed with plans for the first national student meeting. The Boards of Education of the Methodist Churches have indorsed the project, and the college and Wesley Foundation sections have counseled together in taking the initial steps to materialize the Conference.

The time of the meeting will be December 28-31, 1937. The place will be announced in a few days. It was the conviction of those gathered at Saint Louis February 13 and 14 that this should be a delegated body of student leaders numbering not more than one thousand. It was further stipulated by the program planning group that student representation in the Conference should be 80 per cent of the total and the attendance of adults should be restricted to 20 per cent. It is the purpose of the program planning group to secure the strongest leadership available to lead the thinking of our students. In this significant college youth meeting we shall attempt to make it clear and challenging that Christianity is a dynamic religious faith, a definite way of life for the individual and for the social order, and a genuine movement of life—a Christian church.

Since the Church at present is bulking large in the thinking of religionists, our Methodist student leaders think it a timely move to face our students with the problems of our world and the message Christianity has to offer for the solution of these problems. We shall attempt to face and to emphasize those aspects of the Christian religion which seem to have most relevance for youth and especially for our potential church leadership who are coming to grips with the tension areas in our civilization. Students are saying: "If it ever was possible to decide for the Christian life without deciding against certain major trends in our world the time has passed." Because of existing pagan forces, Christian students can no longer fit easily and comfortably into their world. Due to the interest manifested by student groups in the religious problems of students and in the Christian solution of those problems and also in the church as an agency of social change, the planning committee issues:

A Call to the National Methodist Student Conference

Because we feel that the individual student, in a turbulent world,

often finds himself unable to understand and cope with the problems that confront him; because we believe that Christian principles alone can furnish him with the dynamic power to build a new person and a new world, we invite the Methodist students of America to join us in the attempt to reinterpret fundamental Christian principles and to find the techniques and ways in which these principles can be carried into the lives and the world of young people today.

After careful consideration, representative students and student leaders of the Methodisms, are now ready to announce that a National Methodist Student Conference is to be held (the place to be announced) December 28-31, 1937. This delegated body of Methodist students from the three branches of Methodism will purpose to do three things, stated in general but to be applied in specific terms, in and after the Conference:

1. To reinterpret the fundamental principles of the Christian message and faith in order to give students a basis of belief, a philosophy of life, goals of Christian living, and the dynamic power by which they may be led.
2. To link these principles to and honestly face the problems of the campus and of the world. The problems are:
   a. Personal problems
   b. Campus problems
   c. Social and economic problems
   d. The problems of the church
3. To discover the methods for the application of this passion and the Christian solution to the problems and to see the church as the channel for expression.

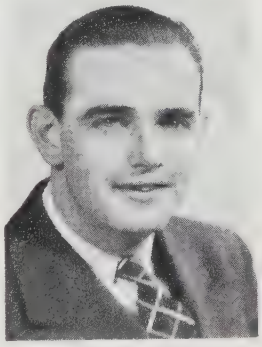
The Call is signed by representative students of the three Methodist churches, as follows:

The Methodist Episcopal Church

Representing Methodist Colleges
Edwin Maynard—Cornell College, Mt. Vernon, Iowa
Tracy Jones—Ohio Wesleyan University, Delaware, Ohio

Representing Wesley Foundations
Roy Hendricks, University of Illinois, Urbana, Ill.
Wilma Allen, Central State Teachers College, Edmond, Okla.

Representing Theological Seminaries
Joe Bell, Garrett Biblical Institute, Evanston, Ill.



Durwood Fleming
Southern Methodist University

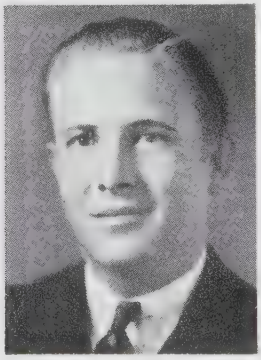
Nina Joe Anthony
University of Alabama

Representing Educational Institutions for Negroes
Charles Copher, Gammon Theological Seminary, Atlanta, Ga.

The Methodist Episcopal Church, South

Durwood Fleming, Southern Methodist University, Dallas, Tex.; President of the Associate Council of the Methodist Student Movement of the Methodist Episcopal Church, South

Nina Jo Anthony, University of Alabama, Tuscaloosa, Ala.;



Ellis S. Bullino
University of North Carolina

Albert S. Lutz, Jr.
Louisiana State University

Secretary-Treasurer of the Asciate Council of the Methodist odist Student Movement of the Methodist Episcopal Church, South

Ellis Bullins, University of North Carolina, Chapel Hill, N. C.

Albert Lutz, Louisiana State University, Baton Rouge, La.

The Methodist Protestant Church

Students from the Methodist Protestant Church were unable to be present in the first meeting of the Program Planning Committee but join heartily in the call through a staff representative who was present from the Board of Christian Education of the Methodist Protestant Church.

In addition to the students, the following staff leaders and adult counselors of the three churches also signed the Call:

The Methodist Episcopal Church

H. D. Bollinger, Secretary for Wesley Foundations, Board of Education

Harold Ehrensperger, Director of Department of Plays and Pageants, Board of Education

The Methodist Episcopal Church, South

W. M. Alexander, Secretary of Department of Schools and Colleges, Board of Christian Education

Harvey C. Brown, Director of the Methodist Student Movement

Joe Brown Love, Director of the Wesley Foundation, Louisiana State University, Baton Rouge, La.

William Graham Echols, Director

of the Wesley Foundation, University of Alabama, Tuscaloosa, Ala.

The Methodist Protestant Church

F. W. Stephenson, Executive Secretary Department of Educational Institutions, the Board of Christian Education

The Call was issued from a meeting of the Program Planning Committee of the National Methodist Student Conference held at St. Louis, Mo., February 13, 14, 1937.

Book Reviews

[*Continued from page 29*]

over Europe, "Deus Vult"—"God wills it." Men flocked to the standard of the cross and suffered and died that the tomb of their Master might be recovered.

Today, the cry rings out over the world, "God wills it." But this call is not to war but to peace. Miss Lester reminds us that the youth of the world are ready to flock to the standard of the Cross, to endure, suffer, and if need be, to die, that the Peace of God may come to the earth.—*B. G. Hodge, Belmont M. E. Church, So., Nashville, Tenn.*

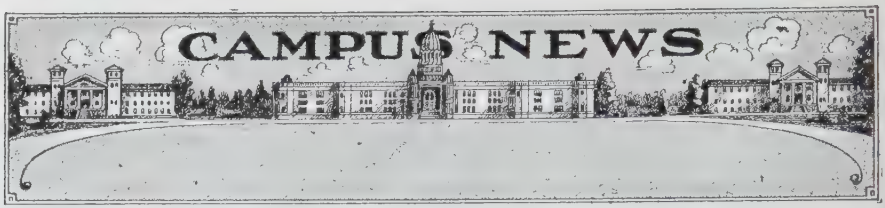
Brevard College Enters Financial Campaign

Brevard College (Brevard, N. C.), property of the two Methodist conferences in North Carolina, has entered the field to raise $700,000 within five years in order to meet the growing needs of the institution. Of the amount sought, it is proposed that $445,000 be used for endowment. Immediate and pressing needs listed in the building program include infirmary, library, gymnasium and athletic field, dormitory for young women, science building and equipment.

Efforts will be made to secure $100,000 at once. The college offers opportunities for establishing memorials as follows: $25,000 will establish a memorial library; $20,000, a memorial infirmary; $100,000, a dormitory for women; $50,000, a science building; $50,000 a memorial auditorium and music building; $50,000 will endow a chair of any branch of learning at the college; $2,000 will establish a memorial scholarship.

A financial campaign for the purpose of liquidating the debt on Louisburg College, Louisburg, N. C., was authorized at the regular session of the North Carolina Conference last fall, and recent reports from President A. D. Wilcox of the College indicate that plans are satisfactorily matured for the launching of the campaign under very favorable auspices. It is expected that the College will be able to clear itself of debt by the end of the current calendar year.

From Oklahoma City University comes one of the most complete and carefully planned outlines of faculty conference study programs which has been received in this office. It provides for weekly meetings of the Liberal Arts faculty throughout the present school year and includes in its scope a thorough study and discussion of such subjects as: Grade Distribution and Trends in Oklahoma City University; The Use of Tests for Freshmen; Grading and Testing in General; Curriculum Organization and Current Adventures in Higher Education; Objectives of the College of Liberal Arts; Objectives of Various Departments of the College; A Study of the Summer Session; Improvement of College Teaching; and Oklahoma City University Needs and How to Meet Them.



Many Religious Faiths in Duke Student Body

WITH 94 per cent of Duke University's student body affiliated with some religious faith, only 147 of Duke's 2,458 students are non-church members.

The Methodist student group outnumbers any other denomination almost two to one. Presbyterians constitute the second largest denominational group; next in order come the Episcopalians, Baptists, Catholics, and Lutherans, each with 100 or more adherents. Groups with less than 100 are: Christians and Disciples of Christ, 27; Christian Science, 36; Church of Christ, 4; Church of God, 1; Community, Federated, or Union, 7; Congregational, 81; Dutch Reformed, 12; Evangelical, 3; Friends, 8; Greek Orthodox, 1; Hebrew, 59; Latter Day Saints, 1; Moravian, 5; Plymouth Brethren, 1; Reformed, 27; Seventh Day Adventist, 2; Unionst, 3; Unitarian, 9; United Brethren, 6; Universalist, 1.

Ye Olde Southern Chivalry

THAT Southerners not only are accustomed to wearing shoes, but that courtesy and fine manners are a natural inheritance was indicated by the Emory Glee Club (Atlanta, Ga.) when that organization omitted one of its best numbers from a program in order to save a distinguished visitor possible embarrassment. The visitor, Secretary of Labor Frances Perkins, reportedly had said that many people in the South were without shoes and the alleged statement had gained wide publicity. On the occasion of a visit South she and President Roosevelt were honored at a reception and the Emory Glee Club was scheduled to sing. Negro spirituals were to be a special program feature. Among the numbers was "All God's Chillun Got Shoes," which favorite the director gallantly omitted lest the popular cabinet member think some "reference or allusion" was intended. Old-time Southern chivalry, after the modern manner!

Lambuth Students Vote Dry

THE *Lambuth News Letter,* official organ of Lambuth College (Jackson, Tenn.), sponsored a poll of student opinion on controversial questions of national interest with the following results: Preponderance of opinion favored the return of national prohibition; conservatives outnumbered liberals in the matter of government administration; students were fairly evenly divided as to the advisability of the return of the NRA; a majority advocated the entrance of the United States into the League of Nations. On the question of war, the vote showed Lambuth students would defend their country in the event of attack by a foreign nation but would refuse to take part in any European conflict should the United States become involved. Capital punishment was denounced by the largest majority on any of the seven questions.

Emory Student Christian Movement Formed

AIMING to unify its many and varied religious activities and agencies, Emory University has formed a Student Christian Movement to include all religious groups.

Among the groups involved in the merger are: the student Y. M. C. A., Student Volunteers, Emory University Conference, Glenn Memorial Young People's Department, Deputations Committee, World Peace Committee, Informal Forum Group, Race Relations Commission, Rural Life Commission, Freshman Council, Committee on Church Affiliation, Evangelistic Group, Prayer Groups, and Missions Committee.

Brazilian Bishop Visits Emory

CESAR DACORSO FILHO, Bishop of the Methodist Church of Brazil, recently visited Emory, met many students, and spoke on church conditions in Brazil. Elected in 1934, Bishop Dacorso (the "Filho" is equivalent to our "junior") is the first native bishop of the Brazilian Church. He is in the United States for participation in the Bishops' Crusade.

Desirous of better understanding between the United States and Brazil, Bishop Dacorso strongly favors an interchange of professors and students of the educational institutions of the two countries. He also holds that the welfare of the two Methodisms is dependent upon a continuance of missionaries going out from our country to Brazil, for he believes that not only money but personal contacts are necessary for understanding.

Birmingham-Southern Gets $4,000 Library Grant

BIRMINGHAM-SOUTHERN faculty and students are rejoicing in new library equipment and volumes purchased with a grant of $4,000 made the Birmingham, Ala., institution by the General Education Board of New York City. The gift is one of a number of subsidies made by the General Education Board during recent years and gives Birmingham-Southern one of the finest college libraries in the country.

The recently purchased books will increase the number of books in the library to more than 45,000.

Centenary Music School Gains Recognition

CENTENARY COLLEGE school of music (Shreveport, La.) has been notified of its election to provisional membership in the National Association of Schools of Music. Membership was granted following the favorable report of an official examiner as to the quality of work and other required standards.

The National Association of Schools of Music is an accrediting agency founded in 1924 for the purpose of establishing closer relationship between schools and music, and between them and the state boards or commissions; and also to cooperate with various educational associations which may directly, or indirectly, affect the cause of music. Its membership is made up of approximately seventy-five universities, colleges, and conservatories in the United States. Full institutional membership is granted after standards have been maintained for a period of two years.

Dean Albert C. Knudson, of Boston University School of Theology, delivered the Fondred Lectures at Southern Methodist University (Dallas, Tex.) under the title of "The Validity of Religious Experience."

Newsy Odds and Ends

MAUD M. TURPIN

Emory's oldest grad, the Rev. Dr. Charles O. Jones, class of '69, died at his home in Atlanta, Ga., a few hours after the historic bell in the tower of "old Emory" (Oxford, Ga.) had announced the completion of Emory's first hundred years and the birth of her second century. Succeeding Dr. Jones, the venerable Dr. James F. Webb, '69M, holds the title of oldest alumnus.

* * *

At least one Methodist college can boast of a mansion on earth. To help take care of the 600 students now enrolled Morris-Harvey (Charleston, W. Va.) has leased the "Old Hubbard Mansion." The "mansion" is a palatial residence of historic interest in West Virginia's capital city. It will become the center of home and social life in the college and will also house the music and art studios.

* * *

Nearly 100 delegates attended an International Conference held at Paine College (Augusta, Ga.), an institution of higher education for Negroes. Social-religious problems were discussed by white and colored leaders.

* * *

Scarritt College for Christian Workers (Nashville, Tenn.) will offer a full program of work during its summer quarter, June 8-August 20.

* * *

The Emory Bell (Emory University, Atlanta) which broadcast 100 chimes to note the passing of one hundred glorious years of progress, also ushered in a new and greater day. For, to the accompaniment of the bell's pealing, December 10, Dr. H. W. Cox, president, announced a gift of $50,000, bringing Emory's gifts in her centennial year, 1936, to $200,000, accounted a good beginning for her second century.

In behalf of the Duke Endowment, Duke University (Durham, N. C.) mailed 271 Christmas checks, totaling $19,000, to superannuated Methodist ministers of North Carolina, or their widows, in December. President W. P. Few, of Duke, sent greetings to each recipient, after the custom of the late James B. Duke, founder of the benefaction.

* * *

South Carolina Methodism has organized pastors, laymen, alumnae, and friends of Lander College (Greenwood, S. C.) in a movement to secure the financial foundation and equipment necessary to make that institution of learning eligible for membership in the Southern Association of Colleges and Secondary Schools.

* * *

Morris Harvey students (Charleston, W. Va.) donated 475 hours of work helping to care for Ohio Valley flood refugees. Work done by students included making beds, caring for the sick, cooking and serving food.

* * *

The Southern Association of Colleges and Secondary Schools has announced its purpose to abolish the non-member list in 1938.

* * *

Bishop William F. Anderson, of Winter Park, Fla., retired bishop of the Methodist Episcopal Church, has been appointed a member of the religious education faculty of Southern College (Lakeland, Fla.). He will begin his duties in September.

Pointed Paragraphs

"Charles Macaulay Stuart used to tell of sermons 'which were *sound;* yes, *nearly all sound.*' No lack of noise, but small material."—*Prof. William D. Schemerhorn.*

* * *

"Let us make sure that no one enters the ministry who does not possess the power of clearness of statement."—*President Daniel L. Marsh.*

* * *

"A call to preach is a call to be increasingly worthy to preach."—*Bishop Paul B. Kern.*

* * *

"Universities can best interpret democracy by giving an example of it."—*Chancellor S. P. Caper.*

* * *

"Let us have men . . . . who know that preparation is as holy as achievement."—*President Daniel L. Marsh.*

* * *

"What is needed today, and is always needed, is Christians completely baptized—baptized in mind as well as in body, consecrated to use their intellects, not as hidden accomplices to their spiritual indifference, but as shining guides to building the Kingdom of Heaven."—*The Rev. Douglas Horton.*

* * *

"What the world needs today is someone with the historic insight and prophetic vision of Paul to tell us that the fullness of time has come again. . . . .

"Christ is always coming again in the Christian ideals and the Christian conceptions and the Christian purposes for life."—*The Rev. Oscar Thomas Olson.*

* * *

"We should have men who know books, who are at home among scientists, who are acquainted with the best of poetry, who know history and psychology, and the theory and technique of religious education and social service."—*President Daniel L. Marsh.*

* * *

"Ideas are half helpless until they look out of human eyes, and speak with a human voice, and work with human hands, and go about the world on human feet."—*Dean Lynn Harold Hough.*

* * *

"We must clothe the word of God in a contemporary garb, which the men and women of our day may appreciate and believe."—*Prof. Clarence T. Craig, Oberlin School of Theology.*

* * *

"Let us insist that our preachers from now on must be as well educated as the best-educated leaders in the other professions."—*President Daniel L. Marsh.*

* * *

"Faith and knowledge upon their highest levels must travel in the same direction."—*Bishop Hoyt M. Dobbs.*

* * *

"To turn a divinity student away from the great intellectual tradition of the Church and teach him how to organize a party at the parish house is neither to prepare him for the ministry nor to contribute to its improvement."—*R. M. Hutchins, No Friendly Voice, University of Chicago Press, 1936.*

* * *

"If Christianity is to survive, it must survive in an environment made by Christian leaders."—*William Allen White—Christian Union Herald—May 2, 1936.*

* * *

"England was desperately sick spiritually. The whole nation needed a fundamental changing. No mere talker, no superficial player on the emotions—such as the evangelist frequently proves to be—was sufficient for such a need. Such a man never profoundly affects even the crude crowd, no matter how many sawdust trails he may fill. When there is anything really fundamental to be done, it takes the scholar, the man who can probe to the bottom, to do it. That had been true in Europe when Luther gave birth to the Reformation. It was true now in England when Wesley gave birth to the Evangelical Revival."—*The Story of Methodism, by Halford E. Luccock and Paul Hutchinson. The Methodist Book Concern, 1926.*

* * *

"No motivating power greater than religion has ever been found. It will triumph over economic interests, self-preservation, and clan ties. It will bind a group when all else fails. It will influence the conduct-pattern for weal or woe. The man who neglects cultivation of his religious life is not only denying Deity, but is depriving himself of the finest motive power and the best steadying influence that can be found."—*Carl Sumner Knopf—The Student Faces Life. The Judson Press.*